

A  
S E R M O N

Preached at

St. *Bride's* Church,

O N

St. CÆCILIA'S Day, Nov. 22. 1695.

Being the

*Anniversary Feast of the Lovers of Musick.*

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By CHARLES HICKMAN, D. D.  
Chaplain in Ordinary to His Majesty.

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*Published at the Request of the Stewards.*

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L O N D O N :

Printed for *Walter Kettelby*, at the *Bishops Head*  
in *St. Paul's Church-yard*, 1696.

A  
SERMON

Preached at

St. James Church

ON

St. Andrew's Day, Nov. 30, 1895.

Being the

Anniversary of the Tower of Babel.

By Rev. James H. Hickman, D. D.

Chaplain in Ordinary to His Majesty.

Published at the Request of the Synod.

NEW YORK

Printed for William Knickerbocker at the Typographic Press  
in St. James Church, Nov. 30, 1895.

TO THE  
STEWARDS  
OF

St. Cecilia's Feast.

<i>The Honourable Lord</i>	<i>Phil. Howard Esq;</i>
<i>Drummond.</i>	<i>Archibald Hutch-</i>
<i>Sir Tho. Murray</i>	<i>inson Esq;</i>
<i>Baronet.</i>	<i>Ant. Robert Gent.</i>
<i>J. Crauford Esq;</i>	<i>John Bowman Gen.</i>
<i>James Harris Esq;</i>	

My Lord and Gentlemen,

SINCE you have been so  
hard upon me, as to make  
me Preach, without allow-  
ing me time to Think; and  
harder yet, to make me Publish  
my undigested Thoughts; I hope  
the

## The Epistle Dedicatory.

*the World will pardon this imperfect Discourse, and look upon it, not as a Composition but a Voluntary. But I know not how you can pardon me for exposing your Names before it: nor yet how you can condemn me for taking this innocent Revenge. All that I can say to pacify you is, that I am sorry there are so many Faults in this Discourse for you to answer for; and all that I can do to acquit you, is to declare, that as you importun'd me to Publish it, so you were importun'd to it by others; and if it does not answer*



## The Epistle Dedicatory.

*swer their Expectations now,  
upon second Thoughts; they have  
the liberty to say that the Ser-  
mon is not Good; but their  
saying so is an Argument that  
it is True; That the excellent  
Musick which they heard work'd  
upon their Affections, and rai-  
sed their Good Nature above  
their Judgment, and made  
them approve that in the Pul-  
pit which they now dislike from  
the Press: so that in truth, it  
was not the Sermon that com-  
mended the Musick, but the  
Musick set off the Sermon: for  
want of which Charm to Guard  
it*

## The Epistle Dedicatory.

*it, it now comes into the World  
Naked and Exposed, like  
Orpheus without his Harp;  
and like him must expect to be  
pull'd in pieces, unless you please  
to Patronize it for the sake of  
its Subject, and allow it some  
Favour too upon account of its  
Author; who has run all this  
Danger, only to show how much  
he is*

*Your obedient humble Servant,*

**Charles Hickman.**

**A**

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A  
S E R M O N  
O N

St. CÆCILIA's Day.

---

P S A L. C. vers. 1.

*O be joyful in the Lord all ye lands, serve  
the Lord with gladness, and come before  
his presence with a song.*

**J**OY, and Gladness, and a Song, those charming Ingredients that make up the Heavenly Banquet in my Text, are such agreeable Entertainments, that we are ready to follow them without the Formality of a Command,

B

and

<sup>a</sup>nd even without the Ceremony of an Invitation: and such is the Entertainment which we all propose this Day.

But that there should be such joy in the Lord, such Gladness in His Service, and His Presence should afford us Such an occasion for a Song, is a Truth, which some perhaps will hardly confess, and others as hardly understand.

That Religion which teaches us to stand always upon our Guard, should here give such a loose to our Inclinations, and bid us indulge our selves, is very strange: that Devotion which sends us to our own Closets, and our own Breasts, and there holds us in a solemn grave Reserve; should call us out again, and bid us expatiate and recreate our Souls in the Fields of Gladness, and the flights of Joy, is stranger still: Nay that the Presence of God himself, which strikes Mankind with an awful Veneration, and dreadful Terrour, should here be thought a proper Subject for Musick, and a Song, is the strangest thing of all. These are such Paradoxes, as a superficial Examiner can never reconcile; such Mysteries, as a sensual Man will never comprehend.

But how irreconcilable or mysterious soever they may seem, I hope to convince you, that there is no Mystery in the thing at all; but that the

the Duty which is enjoyn'd us in my Text, and which gave occasion for our Meeting together this day, is not only a very pleasing, but a very practicable thing. and accordingly I shall show in my following Discourse,

I. What it is to be *joyful in the Lord.*

II. How necessary it is to *serve the Lord with Gladness.*

III. How decent and convenient it is to express this Joy and Gladness *with a Song.*

From the First of these I' intend to give some Directions how we should behave our selves at a Religious Feast. the Second will teach us with what Chearfulness we should come to Religious Worship. and the Third will shew us the Religious Use that may be made of Musick, in the Solemnities of both our Worship and our Feasts. These are the three particular Occasions of our Meeting here, and therefore they must all be handled particularly, but in short. And

1. Of the First. *O be joyful in the Lord.* Some may admire perhaps why Joy should be made the Subject of a Religious Command, and would hardly have expected to find such a word as *O be joyful* in all the Word of God. 'Tis a Passion which is so deeply rooted in the Flesh, and grows so quick upon our Spirit, that it should seem a

more proper business for Religion to keep it down; 'tis so giddy a Discomposure of Mind, and puts our Souls in so loose a Habit, so vain a Dress, that to avoid this *Vanity*, some think it worth their while to run into *Vexation of Spirit*: and look upon a sour, austere, supercilious Behaviour, as the more religious Temper of the two.

But certainly 'tis a great Mistake: and that it is so, we need only observe, that God himself appointed the Jewish Sabbath to be a day of Rest, and the Christian Sabbath to be a Festival; that so he might train us up, not always to the Fightings, but sometimes to the Triumphs of Religion; and shew us the fairest side of our Nature.

Indeed, the true Religion was design'd on purpose to bring Man to his true Perfection, and shew him to the best advantage; and 'tis a certain sign of the true Religion, to do so: not to stop up the ears, nor put out the eyes of the People; but to allow us the Use, and to encourage the Improvement of all our Faculties, and the Law-giver must always comply with the Methods of the Creator.

And accordingly our Religion, which is the truest, and the best, does not go about to extirpate those Passions which were planted in us by Nature, but only to graft upon them by Grace,  
and

and make all our Passions and Affections, spiritual.

It teaches us that God is the Author of all our Good, and that nothing can be good for us, but what we enjoy by his Direction. That Heaven is the only Seat of Pleasure, and no Pleasure is either genuine or lasting, but what we derive from thence. And therefore if we would be *joyful* indeed, we must be *joyful in the Lord*; we must make a prudent choice of such Pleasures, as are equally Beneficial both to our Soul, and Body; and make our Religion, and Enjoyment, go hand in hand.

'Tis this that makes our Feasts to be Holy-days indeed. And how easy a thing is this, to a virtuous well disposed Mind, to a Man who has no unruly Lusts to be pamper'd, no greedy Appetites to be supply'd; but his desire is only to satisfy his Nature, and recruit his Spirits; and in all the Blessings which he receives, he values not so much the Gift itself, as the Favour of him that gave it. 'Tis this that *puts gladness into his Heart*, more than the abounding of *his corn and wine*, and from this sense of God's Goodness, in the Enjoyment of his Creatures, his Body is kindly nourish'd, and his Soul is doubly satisfied.

And thus He *rejoices in the Lord*. Not that he is always calling *Lord, Lord*, at every Morfel:  
and



and saying Grace to every Cup. This is profaning of both Religion, and the Feast. 'Tis taking the *Lords name in vain*, and his Creatures too. Surely a man that is well dispos'd at first, may carry that Religious Temper, that regular Tenor of Mind, through one meal at least, without screwing up himself with continual Raptures, and fresh Ejaculations. Surely that Instrument is very bad, that must be new tun'd at every strain.

This may suffice in short, to shew how we are to celebrate a Religious Feast. And this may teach us the Difference, between the Joy of a godly, and a worldly Man. The one chooseth such a Joy as is agreeable to his Nature, and at the same time, consistent with his Religion: Such as his Reason recommends, and his God approves. a Joy that is not only pleasing but lasting too: Whereas the other, looks no higher for his Satisfaction, than to his Senses; and no farther, than to the present time; but takes up with such Pleasure as comes next to hand, and if the Morsel is but sweet as Hony in the mouth, he cares not though it turns to Gall in his stomach, and Poyson in his blood. If his Senses are but gratified, he cares not though it disgusts his Reason and offends his God.

This



This is such a folly as the Scripture very elegantly expresses *by eating of sour grapes*. A wise man always waits till his Joys are ripe, and knows they are never good but in their proper Season: but a foolish Sinner, no sooner spies a Beauty on their outside, but the Colour is inviting, and he must needs be tasting of the undigested Fruit, and all that he gets by it, is the turning of his Stomach, and setting of his Teeth an edge.

In a word, a Sensual Joy is always rude, and clamourous, and discomposed, like sounding Brass, fit only to make a boistrous hideous Noise; till Religion comes in, to rectifie the Movement, and sweeten the Tone, and make Musick of that, which before was nothing but Confusion.

2. And now, when the Mind of Man is thus in Tune, and a delightful Air sits upon his Thoughts, then is he fit for the lofty, and heavenly Exercises of Devotion; when he has learn'd how to be *joyful in the Lord*, then, and only then, is he fit to go to the holy Temple, and there to *serve the Lord with Gladness*. Which is the second thing to be explain'd.

And this Expression also, if it was not Canonical, I doubt not but it would be called Profane by many zealous Pretenders of our Age, who think that our God is to be served, just as some Idolaters

Idolaters worship theirs ; with painful Convulsions of Body, and unnatural Distortions of Face, and all the dismal Solemnities of a gloomy Soul, and a dejected Countenance.

But God be thanked, we are otherwise instructed in my Text, which teaches us, that these violent Strains of Devotion are as contrary to Religion, as to Nature : and therefore commands us to *serve the Lord with gladness*. Indeed *Gladness* is the only Qualification which makes our *Services* acceptable unto God. 'Tis only a chearful, a free-will Offering, in which he delights ; and our Worship is never so grateful unto Him, as when it is pleasing to Our selves.

But to make a Drudgery of our Worship, and come as it were to do Penance in the House of God, is dishonouring of Him, and discrediting of his Service : to be dragg'd hither like the Beasts of Sacrifice, with such Unwillingness of Mind, and such Aukwardness of Body, as betrays our Aversion to the work in hand, is very ominous indeed ; 'tis losing of our Time, and abusing of our Maker.

When we come to this House of God, we come, as Jacob calls it, to *the gate of heaven*, to the very borders of Paradise, to take a Prospect of those Glories, and Beauties, which adorn the  
Seat

seat of the Almighty Creator of the World; and what is there to be seen, or heard, in Heaven, but Love, and Joy, and eternal Harmony? And what can this inspire us with, but loving, and joyful, and harmonious Thoughts. Did we but come hither well prepar'd and well dispos'd; so we should be entertain'd, and so we should be affected.

And what can all the Tents of Ungodliness, what can all the Diversions of the World, afford us like to this? In the World, as the Prophet says, *we follow after lovers which we cannot overtake*; we seek for Enjoyments, which we cannot find; nothing but airy trivial Joys, meer Shadows of Pleasure, and Bubbles of Delight, which, as we move towards them, still fly before us, and if we could overtake them, yet they would turn to nothing. But here we find substantial Pleasures, here we are filled with abundant Satisfaction, all that we can ask, and even more than we could think, and that only with asking for.

In the World we have but turbulent Joys at best, a mixture of Hopes, Fears, and imperfect Entertainments; nothing but Vanity and Vexation blended together: but here we have genuine, cordial Pleasures; spiritual, sincere Delights;

lights; such immoveable, unalterable Joys, as all the Vanity of the World cannot give, and all the Vexation of it cannot take away.

If our Passions are unruly, and our Affections rebellious, and apt to raise disturbances in our Breasts; here we learn to subdue every mutinous Thought, and silence every calmarous Insurrection, and reduce our Souls to a perfect Calm.

If our Minds are devoted to sensual Pleasures, and our Flesh has unfortunately got the Ascendant of our Spirit; here we shall find Pleasures of a higher Strain, so powerful, and exalted, that like *David's Harp*, they can charm away our former Passions, and dispossess the evil Spirit.

With what Gladness then should we come to the House of God? and When we are there, how vigorous, and lively should our Behaviour be? what have we to do with earthly Damps upon our Face, or cloudy Thoughts upon our Hearts, when we are contemplating of the Glories of God, the Beauty of Heaven, and the Pleasures which he has there reserved for us? *Why art thou so full of heaviness O my Soul, and why art thou so disquieted within me?*

The Reason indeed is plain, our Affections are

are engag'd another way; either they are sordid, and worldly, and draw us downwards to the Earth: or else they are sluggish, and unactive, and cannot mount towards Heaven: It is our Infirmary; but we must strive against it. It is the Earthiness of our Constitution that checks our Flight, and clogs our Devotion. But since Nature is too weak to discharge its Office, we must try to help it out by Art; and the only Art to help it by, is that which is prescrib'd in the

Third part of my text, *If we would serve the Lord with gladness, as we ought, we must Come before his presence with a Song.*

And here I am to prove the Decency, and Usefulness of Musick, in the Solemnities of our Religious Worship. Only, by the way, we must needs complain of the Hardship, which the Perverseness of this Age has put upon us, in requiring us to prove a thing, so manifest, that there is nothing in nature more manifest, to prove it by.

That God is to be worship'd with solemn Musick, is so ancient, and so universal an Opinion, that it may well be look'd upon as one of the prime Notions of a Rational Soul, one of the fundamental Laws of Nature, which,

like the Worship of God itself, we receive not by Institution, but by Instinct: it was not inculcated into us by Education, but we Suck'd it in at our very Birth; or rather it was Infus'd into us at our Creation.

And as the Opinion, so the Practice of it is Universal too. And therefore the Psalmist directs his Precept in my Text, *not to the peculiar Church of God, but to all lands, to serve the Lord with gladness and come before his presence with a song.*

Indeed, there never was any Land so barbarous, or any People so polite, (except some few Pretenders in these last, and worst of times) but have always approach'd their Gods with the Solemnity of Musick, and express'd their Devotion with a Song; and wherever Musick goes out of fashion, there we may boldly pronounce; that Devotion also is growing out of date.

Nay the wise ancient Heathens declar'd, that Musick was an Invention of the Gods, and bestow'd on Men, for this very purpose, to adorn their Religious Worship, and inspire them with pious exalted, devout Affections; not to gratifie their itching Ears; but to refine their Notions, abstract their Thoughts, and prepare their Souls for Heavenly Contemplations.

Amongst

Amongst the rest, I cannot but observe, that the *Athenians*, the wisest of them all, Men of the most refin'd Wit, and the severest Judgment, held Musick in the greatest Veneration, and religiously recommended it to their People; though they were so strict, so nice Observers of the Rules of Reason, that they banished Orators out of their City, for fear the Affections of Men should be wrought upon to overpoise their Judgment, in temporal Affairs: yet Musicians were always encourag'd, and had in Honour, to shew, that in Divine Offices, their Affections could never be rais'd too high. And if we have not the same relish with them in point of Devotion, I fear it is not a sign that our Reason is more refin'd than theirs, but rather that our affections Are more Gross.

As for the Jews, the Practice of their Church is too well known to be contested. There the Honour of Religious Musick stands, like the *Law* and the *Testimony*, upon the Pillars of Truth itself, supported by Divine Authority, and attested by infallible Records. There we find, Songs of Gods <sup>own</sup> appointment; and Musick after Gods own heart, and the Praises of our Maker always celebrated in harmonious Measures, and melodious Sounds.

There



There we meet with Musicians inspir'd from Heaven, such Consorts as the Holy Ghost vouchsafes to teach, and Angels themselves delight to hear. What Raptures of Divine Eloquence, what glorious Patterns of Devotion, did that Golden Age of Musick produce. How has the Holy Church throughout all the World, liv'd upon that Treasure of Anthems, wherewith the glorious Company of Apostles, and the the goodly Fellowship of Prophets, praised the Lord: and to this day, we all refresh our Devotion with those very Airs, which breath upon us from these illuminated Compositions.

By their Inspirations we also are inspir'd; and as long as there is any Devotion remaining in the World, so long the Songs of *Moses* and the Harp of *David* will be of blessed Memory, to fill the Mouths and rejoyce the Hearts of Men.

'Tis true, the Harp and the Organ were an Invention of one of the Sons of *Cain*, an un sanctified, ungodly Race: but yet God consecrated them to a Religious Use, and made them Instruments of much Honour to his Church, and much Devotion in his People; and if we are not affected with those lofty Strains of Harmony which they



they produce, it is not a sign that our Religion is too high to stand in need of such Helps; but that our Affections are too low to be capable of such Improvements. Doubtless if our Souls were as pious as David's, they would be as melodious too.

We talk much of a *rational way of Worship*; and 'tis fit indeed that *Reason* should direct the Way, but the *Worship* itself is an Act, not of our *Reason* but our *Affections*: 'Tis the workings of an exalted Love; the out-goings of an inflam'd Desire; the breathings of a pious Soul, in the extasies of his Joy and Admiration.

These are the noble Springs of our Devotion, the lively Elements that compose our Worship; and these are Tendernesses of our Nature, that lie not in the Head, but the Heart of Man; and there lie too deep to be reached, and too fine to be wrought upon by so gross a Faculty as Reason is.

But there is a Power in Musick that can reach them all, and touch them to the very quick: There is such a Charm in well compos'd, well animated Sounds, as musters up all our Passions, and commands all our Affections to pay Homage to it; and no sensible Soul can withstand the Summons.

The Philosopher with his Gravity, may talk of our Passions, but never Move them; the O-

rator

rator, with his Address, may Move, but never Please them; and the Poet, with his Accuracy, may please, but yet not Command them: all these Artists, operate upon our Hearts, but at a Distance; only the Musician gets within us, and manages our passions with an Arbitrary Power. When the Lute and Harp are touch'd with a skilful hand, it strikes upon the very Soul of Man, and by an immediate Sympathy, I had almost said, by an immediate Contact, makes his Heart-strings leap for joy.

Nay, this is a Charm, that Works not only upon our Affections, but upon our Understanding too; enlivens the Head, as well as the Heart, of Man, and opens our Ears, and our Eyes at once. When our Thoughts are involv'd in the dreggs of Matter, and our Minds are obscur'd with the drowiness, and heaviness of Sense; Musick rouses up our Soul, and puts our Thoughts in motion; our very Reason *awakens with the lute and harp*; and the Song, like some Divine Inspiration, calls up all our brighter Faculties to discharge their Office. When *David* takes his Harp in hand he summons all the powers of his Nature, to joyn in the Consort, and to bear their Parts. *Praise the Lord, O my soul, and all that is within me praise his holy name.*

'Tis

'Tis this that fits us, not only for the Operations of Reason, but is an Inlet also to Divine Visions, and Revelations. It carries such extasies, and Raptures, with it, as elevate the Soul of man into a higher Region, teach him Seraphical Flights, and give him a clearer Insight into the things above.

Thus *Isaiab* was instituted into his Prophetick Office, by a Choir of Angels, Singing, *Holy, holy, holy Lord God of hosts the whole earth is full of his glory* Jf. 6. 3.

Thus *Saul* also was made a Prophet, by a Consort of Tabrets, and Pipes, and Harps; and sooner heard the Symphony, but *the Spirit of God came upon him and he became another Man* 1. Sam. 10. 10.

Thus *Elisha* also out of an Aversion which he had to the King of *Israel*, had no heart to speak before him of things to come, the Prophetick Spirit did not move him; till he call'd for Musick, and when that play'd, then *the hand of the Lord did come upon him and he prophecy'd*. 2. Kings. 3. 15.

So instrumental is Musick, to all the uses of Religion, that it looks as if there could be no Religion without it. 'Tis a Pleasure to the greatest Saint; and has an Influence upon the gravest Prophet; 'tis an Employment for a blessed Angel,

and an Entertainment to God himself. 'Tis the Life of Heaven, and the Joy of all the ends of the Earth. In a word, 'tis so Humane an Excellency, that 'tis an Offence against Nature to suppress it; and so Divine an Accomplishment, that 'tis almost Blasphemy to disparage it.

*God has given me a Tongue*, saith the wise man, *and I will praise him therewith*; and if an eloquent tongue owes this Tribute to God that gave it; how much more should we praise him with the Fruits of a *Musical heart* which is a nobler Faculty; and more proper to praise him with.

I do not say with the Heathen Poet, that God loves not those who love not Musick; nor with the Jewish Doctors, that the Spirit of God rests not upon a Melancholy Soul: but this we may say, that a melodious Constitution of Mind is one of the greatest Felicities of our Natures and one of the kindest Gifts of God, and therefore we ought to praise him for it, and to praise him with it too.

For these reasons, the practice of Musick was retain'd in the Christian Church; and all the account which we have of the<sup>m</sup> Primitive Worship is, that it consisted chiefly of Hymns, and Songs.

Tis

Tis true, that the use of Instrumental Musick in the Church, was something of latter date: and so was the use of appropriated Churches too, and there was too melancholy a reason for them both. But certainly, that which was always expedient; and sometimes commanded; but never forbidden; tho intermitted a while, by the Necessity of the Times, can never be thought unlawful.

The only Argument against it is, that those Instruments are not fit to be apply'd to the Uses of Religion, because they are the common Entertainment at our Feasts, and in this case our Adversaries are willing to allow, that what is *Common*, is *prophane*.

BUT are not our Feasts consistent with our Religion? If they are not, in Gods name, let us not curtail our Religion, but forbear our Feasts. But if they are, why is not the Musick consistent too? Or why is it more indecent to use the same Instruments, than it is to wear the same Apparel, in the Church as in the Dining-room? However this is a very improper Objection in the mouths of those that make it, who, according as their occasions serve, use the same place promiscuously, sometimes for a Dining-room and sometimes for a Church.

The wise Son of *Sirach* compares the Memory of a Godly King, to *Musick at a Banquet of Wine*; a most lively elegant Expression, and yet the Comparison is both impious and absurd, unless we allow that a Banquet of Wine may be a very Godly Institution; and if so, why should it be thought to profane that Musick, which is introduc'd only to make it more solemn and more godly still.

But 'tis no wonder if such Arguments as these do gain credit, in such an Age of Discord as this in which we live; when the Minds of Men are set in a direct Antipathy to one another, and no Reasons can make them close. But yet Musick one would think might reconcile them; if they had *Ears to hear*, their Hearts would be affected too, and they could no longer hold out in this harsh, this jarring, ungrateful Distance, but would fall in with the general Tone, and join in a friendly Consort with their Brethren.

The Power of Musick has done a greater Miracle than this, when nothing else could do it. When the *Lacedemonians*, the austereſt, obſtinateſt Men alive, were divided among themselves, and those Divisions grew up into Civil Wars; the Wise Oracle, to compose their Differences, sent them to hear a famous Musician play upon his Harp: and when they did so, they embrac'd one  
ano-

another with Tears in their Eyes, and returned perfect Friends.

If our Oracles now, had but as much Credit ; I doubt not but our Musicians have as much Art ; and then no doubt but the thing would soon be done : could we but perswade Men to the Experiment, they would certainly work the Cure.

But I am sensible that 'tis Loss of time, for me to speak longer in the Praise of Musick, which, when I have done, will speak much better for it self ; will convince those whom I can hardly perswade, and give you a sensible Demonstration of those Truths, whereof I can only offer you some slender Proofs.

And therefore I shall only add ( for a Conclusion ) that we must compose our selves to hear it, with heavenly, abstracted, devoted Minds : For there is something, in Religious Musick, so Divine ; something so like the Joys of Heaven, that the Blessed above do not disdain to hold Communion with us, in these Exercises of our Devotion.

Nay 'tis by the Help of our Devotion, that we train up our Souls to the Joys of Heaven, and qualify our selves to bear a part in those Halleluiahs which are the eternal Entertainment of the Saints. If then we hope to join in Consort with them at the Throne of God, here we must begin to practice



Etice at his Footstool; here we must tune our Souls and make them fit Instruments for the Praises of our Maker: Here we must learn the Grounds of that Divine Musick, otherwise we should but make Discord in Heaven itself, and must be sent away to another place, where instead of *Joy*, and *Gladness*, and a *Song*, there is nothing but *weeping*, and *howling*, and *gnashing of teeth*.

Therefore that we may escape this dreadful Doom, let us come duly and devoutly to the House of God, and here, at his Footstool, let us, with chearful Voices and unfeigned Hearts, Sing *Glory*, and *Honour*, and *Power to Him that sitteth on the Throne*, to *God the Father*, *God the Son*, and *God the Holy Ghost*.

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F I N I S.

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*Sermons Published by the same Author, and  
Printed for Walter Kettilby, at the  
Bishops-Head in St. Paul's Church-yard.*

**A** Sermon Preached before the Queen at *White-  
hall*, on *Sunday* the 26th. of *October*, 1690.  
on *Psalms* 4. 4.

A Sermon Preached before the Honourable  
House of Commons, at *St. Margaret Westminster*, on  
*Sunday* the 19th. of *October*, 1690. being the  
Thanksgiving-Day, for the Wonderful Preservation  
of his Majesty's Person. *Isaiah* 60. 10.

A Sermon Preached before the Queen at *White-  
hall*, on *Sunday* *October* 2d. 1692. on *Deut.* 30. 15.

A Sermon Preached before the Queen at *White-  
hall*, on *Wednesday* *March* the 15. 1693. on *Phil.*  
4. 11.